1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

796 century, wrote of the game and the ball used by its players.[14]
526 (See Plate 57, bottom left; Fig. 3.)

525 There were also games of chance which were played with
796 a semisacred significance. One such game, *patolli*, utilized a board shaped like a cross, with spaces ruled in the arms, not unlike a version of the old-fashioned parchesi of our childhood. Macuilxochitl, Five Flower, the god of all games, was sometimes portrayed in connection with players of *patolli*.[15]

796 Another important entertainment involved the erection of
526 a high pole at the top of which a movable platform was socketed. Men dressed as gods or the birds into which the gods transformed themselves, and, fastened by ropes wound around the platform, leaped off into space. As they did so the ropes, unwinding, rotated the platform and gave the effect of flight to the circling performers. Each turn brought the birdmen nearer to the ground, and they were wont to alter their center of balance and adjust their wings, producing the effect of the rise and fall of soaring birds. This modest application of the principle of gliding must have created a spectacle of color and beauty. The ceremony is still performed in parts of Mexico, and the Volador, or flying place, of Tenochtitlan was, until very recently, the site of the "Thieves' Market" in Mexico City.[16]

782 The application of human sacrifice to the most simple cere-
174 monial act of thanksgiving offers a grisly contrast to the spirit in which these rituals were carried out. However, social and religious behavior are calculated to preserve human existence and ensure man's well-being, regardless of how warped the methods may become. It follows that the idea of sacrificing precious possessions to attain such ends would lead to the offering of the most precious gift of all, human life,

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

cal organization of the region as a whole was far from that of an empire. In reality a multitude of independent city-states seethed with intrigue and war and were further disunited by differences in language, dialect, physical type and geographic economy. An invader, with a strongly disciplined force small enough to live off the country and thus to stay in the field, could have an astonishing success, particularly if he had a taste for intrigue. Cortes, as events proved, was the ideal man for such a purpose, and he was further favored by the psychological reaction of the Aztecs to his arrival.

The years before the Spanish Conquest had, to the Aztecs, been full of portents suggestive of future evil. There seems to have been in the air that same sense of paralysis that the French knew to their cost in 1939 and 1940. Montezuma, the war chief of the Aztecs and an amateur of witchcraft, had had an experience calculated completely to shake his nerve. He and Nezahualpilli, the chief of Texcoco, had fallen to arguing about the respective merits of their soothsayers, since the Texcocan held that strangers were going to rule the land of Anahuac. So convinced was Nezahualpilli of the correctness of his interpretation that he wagered his kingdom against three turkey cocks, the result to be decided by a ritualistic ball game with Montezuma. The latter won the first two games, but Nezahualpilli took the last three in a row. The defeat must have been disheartening to Montezuma, not only because he had so much to fear from the future, but also because his own experts had been held so cheap. (See Fig. 3.)

In close succession followed a series of phenomena, each bearing its message of woe to come. A column of fire was seen every midnight throughout the year; two temples were

Tenth Chapter, in which is told how the rulers took their pleasure.

Injc matlactli capitulo, ipan mjtoa injc meellel- 643
qujxtiaia tlatoque.

When the ruler went forth, in his hand rested his reed stalk which he went moving in rhythm with his words. His chamberlains and his elders went before him; on both sides, on either hand, they proceeded as they went clearing the way for him. None might cross in front of him; none might come forth before him; none might look up at him; none might come face to face with him.

In jcoac qujça tlatoanj, imac onotiuh, iacapitzac, [481]
injc mapilotiuh, injc matlatotiuh qujiacana in jte- 643
chiuhcaoan, in jtaoan, necoc vmac in mantiuj, in
qujtlapeujlitiuj: aiac vel qujiacaujltequj, aiac uel ix- 644
pan qujça, aiac vel acopa qujtta, aiac uel qujxne-
panoa,

He sang; songs were learned; chants were intoned. They told him proverbs and pleasantries to pass the time.

cujca, mocujcamachtia, cujcaeheooa, qujtlatla- [521]
quechilia, qujçaçanjlhuja,

They played ball. There were his ball-catchers and his ball-players. They wagered [in this game] all [manner of] costly goods—gold, golden necklaces, green stone, fine turquoise, slaves,[1] precious capes, valuable breech clouts, cultivated fields, houses, leather leg bands, gold bracelets, arm bands of quetzal feathers, duck feather capes, bales of cacao—[these] were wagered there in the game called *tlachtli*.

vllama, vncatca imolpixcaoa, ioan inmolancaoan, [525
qujtlanjtoa in jxqujch tlaçotli in teucujtlatl, in teo- 526]
cujtlacozcatl, in chalchiujtl, in teuxiujtl, in tlaçotli,
in tlaçotilmatli, in tlaçomaxtlatl, in mjlli, in calli, [301
cotzehoatl, teucujtlamatemecatl, quetzalmachoncotl, 576
zomoiujtilmatli, cacaoapetlatl in vncan netlanjoa, 314]
itoca tlachtli:

On the two sides, on either hand, it was limited by walls, very well made, in that the walls and floor were smoothed. And there, in the very center of the ball court, was a line, drawn upon the ground. And on the walls were two stone, ball court rings. He who played caused [the ball] to enter there; he caused it to go in. Then he won all the costly goods, and he won everything from all who watched there in the ball court. His equipment was the rubber ball, the leather gloves, girdles, and leather hip guards.

necocampa imac tlatepantectli, cenca tlaiecchiuhtli 345
injc xipetztic in tlachmatl, ioan in tlalmantli: auh in 526
vncan vel inepantla tlachtli, onoca tlecotl tlaxotlalli in
tlalli, auh in jtech tlachmatl, vntetl in tlachtemalacatl
manca, in aqujn ollimanj vncan tlacalaquja, vncan
qujcalaquja olli: njman ic qujtlanj in jxqujch tlaçotli
tlatqujtl, auh muchintin qujatlanj, in jxqujchtin
tetlatlattaque, in vncan tlachco: itlaujcallo in olli,
maiecatl, nelpilonj, queçeoatl.

Patolli was played with large beans—four large beans with holes bored into the surfaces. The game was won when from their hands they scattered the four beans on a mat painted in widely spaced black [lines], with which the *patolli* mat was designed. There went to be added the counters—twelve [of them], six the property of each, the counters of each of the contenders. He who won in playing *patolli*,

Patoa ica aiecotli, vevej etl naubtetl in tlaixcoionjlli 524
injc motlanj immatica in qujchaiaoa in nauhtetl etl,
qujcujloa ce petlatl, tliltica, papatlactic in tlilli, injc
mjcujloa patolpetlatl, in vncan mopouhtiuh tlapoal-
tetl matlactetl omome chichiquacentetl imaxca intla-
poalteuh icecemme in jxnamjquj in motlanj in patoa,
qujtlanjlia in ixqujch tlaçotli, cozticteucujtlacozcatl, 524
chalchiujtl, teuxiujtl, matzopetztli ipan ca chalchiujtl 525

1. *Tlaqotli*: the corresponding Spanish has slaves (*esclavos*). See also below, description of *patolli*.

6: Sahagún M-5 (1529-1590) 1954 NU7 Astec NU7

524 won' all the costly goods: golden necklaces, green
525 stone, fine turquoise, bracelets on which were sound, green stones or fine turquoise, quetzal feathers, slaves, houses, fields, precious capes, mats, large capes, green stone lip plugs, golden ear plugs, duck feather capes. And he who played *patolli*, who cast the beans, if then he made one [of them] stand, if the bean stood up there on its thicker end, it was taken as a [787] great omen; it was regarded as a great marvel. Then he won all the costly goods. [The other] lost even though he had not yet attained the specified number of throws. Thus were all agreed; thus all came to the end [of the game].

526 They shot with bow and arrow—with a bow, with
411 a shaft, with bird arrows, with darts. With this belonged a bracelet on which were large, round, green [301 643] stones or fine turquoises. The ruler placed it about his wrist.

They used a sling, and cast stones with the sling. With these belonged a net for the small stones, rounded so that the small stones were polished. With [223] these they cast stones at small birds. They hunted with a bird net; with it they captured various birds.

351 Flower gardens were laid out; flower beds were laid out. They put in them all the various flowers.

522 There were their jesters who provided them solace
524 and gave them pleasure. And [there were those] who rolled a log with their feet thus bringing pleasure in many ways. Their deeds were laughable and marvelous; for with the soles of his feet one man [lying] below this did—he made a thick, round log dance with the soles of his feet [while] he lay upon his back and cast the log upward. With only the soles of his feet he did this.

517 Many things they did to bring men pleasure. There
[732] were their servants, their pages who attended them and gave them solace; dwarfs, cripples, hunchbacks, [231] servants. They kept eagles, ocelots, wolves, mountain cats, and various birds.

ololiuhqui, ueuetl, quetzalli, tlacuilli, calli, milli, tlaçuallaliztli, pepechtli, veuej tlalnexti: chalchihuitl, teocuitlanacochtli, xonacatzilnexti. Auh in aquja patlanej, in quichaiaoa in etl, inda cenetl etl ic tzoquechili, in moquetzitzitzi etl, in ymixpa ic tzinmjmjltic: cenca tetzaxmachoia, cenca tlamauizpolli ipan mottaia: njman nuchi quiztanj, in jxqujch tlaçotli, in motlanjcoa in macuxtl axmo açi in quicaquj tetl aquilli, injc nemanonotzalo, injc netzopelo.

Tlatlamjna tlanjtoltica, tiçonoca, tenenjtica, tlacochtica: itlanjcallo, mamopeztli ipan ca, uej chalchiuitl, ololiuhqui, xnoço teuiniujtl in jmaquechtlan quiztalia tlatzanj.

Tlatlacaleanja, tlatlamotla ican tlacalhuaztli, injcallo telolonatlatl mjmjltic injc nopetlaoa teloloti, ic quimotla tepiuana tzonoc, tlatlapechmatlanja in jca tzonmatlatl: injc quimaçi nepapan tzonc,

monochimjltia, monochitepantia, caquja, in jxqujch nepapan xochitl,

vncatca intetlavenenaqujxicahoan in quimelelequjxtinia, in quixoxonochtia: ioan quauhcacaoaque in quipaquiltia mjtec tlamantli in jutlachiual tenenaquja, ioan mauiztic, in jca inocpal tlanjpa injc tlamati çe tlacatl, tzonoc in quammjmjlli in quixoia ica inocpal aquecnoc acopa in commiauj quammjmjlli çe ixhuatl in jnocpal ic tlamati,

mjtec tlamiki, in tenenemchi in quichioa, vncatca inmachoua, inoloua in quipaquiztinenca in quimchelelequjxtinia, tzapaxne, villanc, tepoxouic, teachinc, quipipinia quequmelti, opichtic, cajcajuhchtin, ecatochtin, nepapan tenetl.

2. The *Real Academia de la Historia* MS reads *quihuicoa* (he wagered) instead of *quihuiqui*.

342 643 [373] 644 722 And in the great palace, the ruler's residence, likewise was watch kept all night. Never did the fire go out. It was watched all night and made to burn with pine torches there in the residence of the ruler—at the Tlacxitlan, and the Teccalli, and the Tecpilcalli, the Quauhcalli, the Achcauhcalli, the Cuicacalli, the Cuecalli, and the residences of the lords throughout the city, and the priests' houses, and the majordomos' houses—where assembled the majordomos,—and the young men's houses which were placed in all the neighborhoods.[13] Then the youths filled the houses as they kept guard. None slept in his [own] home.

[373] The task of the youths was to go into the forest, in order that watch be kept within the city; for nightly there was light and fires were burned; thus was guard maintained.

Auh in vei tecpan in tlatoca, çan no iuhquj ceioal in tlapialoia, aquenman ceuja in tletl: çeioal in tlapialoia, ioan tlaujloia ocotica, in vncan iiciam tlatoanj, ioan tlacxitlan, ioan teccali, ioã tecpilcalli, quauhcali, achcauhcali, cujcacali, ioan coacali, in jntenetlaliaian tlatoque altepetl ipan, ioan calmecac, ioan terãcali in jnneçenquixtiaia calpixque, ioan telpuchcali, in noujian tlãtlãxilacalpan mamanj: vncã icacaltemj in telpupuchti in tlapia, aiac ichan oncochia, intequjuh catca in telpopochti, in'quauhtla ializtli, injc tlapieloia iitic altepetl injc çeçeioai tlaujloia tlatlatiloia, injc tlapieloia.

643 542 FIFTH PARAGRAPH, in which is told how the ruler was amused.

The ruler, when he beheld and knew that the common folk and vassals were very fretful, then commanded that the ball game be played, in order to animate the people and divert them. He commanded the majordomos to take out the rubber ball, and the girdles, and the leather hip guards, and the leather gloves with which the ruler's ball players were dressed and arrayed. And things were arranged on the ball court; there was sprinkling, there was standing, there was sweeping.

643 ●525 And all which the ruler was to wager in the game —the valued capes, the duck feather capes, the costly breech clouts, the green stone lip plugs, the golden ear plugs, the green stone necklaces, the golden necklaces, the wrist bands with large, precious,[14] green stones upon them, and all the precious capes and bedding—the majordomos brought out and placed in the ball court. And those who were to challenge and play ball against the ruler then matched all his costly goods. And all the poor folk placed [for] the ruler, each one, old capes like those which the vassals wore. And if they won from the ruler, then the majordomos brought out others and laid out all the costly goods which they had won of the ruler, and also they gave to the vassals all which they had won of the ruler.

INJC MACUJLLI PARRAPHO: ipan mitoa, in quenjn mellelquixtiaia, tlatoanj.

In tlatoanj in jcoac quittaia, tujmatia ca cenca nentlamati in cujtlapilli, atlapalli maceoalli: njman tlanaoatiaia, injc ollamaloz, injc teellaquaoaia, injc tepaquiltiaia tlatoanj: quinnaoatiaia in calpixque, injc quioalcuiaque in olli, ioan nelpiloni, ioan queçeoatl, ioan maiecatl: injc mocencaoa injc mochichioa, in jollancaoan tlatoanj, ioan tlacencaoalo in tlachco, tlaujlilo, tlaxalujlo, tlachpano:

ioan in ixquich quiçlanjtoz tlatoanj, in tlaçotilmatli in xomoiujtilmatli, in tlaçomaxtlatl, in chalchiuhtentetl, teucujtlanacochtli, chalchiuhcozcatl, teucujtlacozcatl, matzopetztli chalchiujtl vei ipan ca, tlaçotl: ioan in ixquich tlaçotilmatli, ioan pepechtli quioalquiztia in calpixque, quioallalia in tlachco. Auh in ichoantin quinnamjquixque, in collamjzque tlatoanj: njman jq'tiamjctia, in jxquich itlanquj tlaçotli: auh in ie ix motolinja maceoalli, iceceiaca contlalia tlatoanj ica iiaiaçol in iuhquj quiquemj maceoalli. Auh intla oquiçlanque tlatoanj, njman tepotla, in calpixque quitema in ixquich tlaçotli tlatquitl, in oquiçlanjlique tlatoanj: auh in maceoalti no quinmaca in jxquich oquiçlanilique tlatoanj.

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13. *Tlatoloyan*: see Antonio Montúfar: *El calpulli en la organización social de los tenochcas* (México: Instituto de Historia, 1949), p. 51, where the term *tlatoloyan* is defined as a small *barrio* or street. According to Orozco y Berra, *op. cit.*, I, p. 369, "*los pueblos quedaron subdivididos en menor calpulli ó barrios, cuantos los parcialidades eran, cada calpulli dividido por calles ó tlatoloyan.*"

14. *Played*: the corresponding Spanish text refers to throws, in which case the Aztec should read *thrown*.

6: Sahagún M-5 (1529-1590) 1954 NU7 Astec NU7

When he wished to be amused, the ruler commanded that they play *patolli*, that a mat on which *patolli* was played be painted black, in widely spaced stripes. So was it painted that there might be kept the count whereby the game could be won. And then also holes were drilled into the surfaces of four large beans with which *patolli* was played and the game was won. And in the same way the majordomos did [as in the ball game]:[15] they spread out all the costly goods and belongings of the ruler, there where *patolli* was played, where [players] represented the ruler. And then, if the ruler were bested, then the majordomos brought out other [players]; and they changed all the vassals whom the ruler had set in place that *patolli* be played.

In tlatoanj, in jquac qujnequja iiellelquiçaz tlanamatiaiz injc patox, mjcujloa ce patolpetlatl, ica tlilli, papatlactic in tlaxotlalli ic mjcujloa, in vncan nepoalo ic netlanjoa: auh njman no mjxcoionja nauhtetl aiecotli, injc patolo injc netlanjoa: auh çan ie no iuhquj qujchioaia in calpixque, injc mochi tlaçotli in jtlatquj, in jxnca tlatoanj, qujoalteca in oncan patoloian, in qujtetlanitalhuja in tlatoanj, auh in icoac, intla otlanjhoac tlatóanj, njman tepatla in calpixque: ioan qujpatla in jxqujchtin maçeoalti, in ocontlalica tlatoanj in patoloia. 643 522 525 524

SIXTH PARAGRAPH, in which is described the ruler who was good of heart and kindly.

The ruler was very indulgent of others, very merciful, and kindly. When he wished, he set forth along the road, following it. If any poor vassal, who made bold to hail the ruler, greeted him pleasingly, then [the ruler] commanded the majordomo to give him a cape, a breech clout, and a place for him to sleep, and that which he might drink, and eat—dried grains of maize, beans, amaranth seed. And if a lowly woman made bold to greet the ruler, he likewise granted and accorded her her shift, her skirt, a place for her to sleep, what she might drink and eat—grains of dried maize, beans, amaranth seed. And if some poor indigent were to fashion or make so many skin drums, or a song of honor, if then he dedicated them to the ruler, if he gave them [to him, the ruler] showed great compassion and indulged him; he gave him a house, he enriched him; he gave him whatsoever goods lay in the house; and he gave him a steward who daily might care for him, give him to eat, provide him his breakfast, wherewith to break his fast, and provide him wherewith to sup. And he gave him all [manner of] gifts—costly capes, beds, wealth, women, and a slave, and honor.

INJC CHIQUACEN PARRAPHO: vncan mjtoa, in aqujn tlatoanj qualli iiollo, teicnoittanj. 643 431

In tlatoanj, cenca tetlaoculianj, cenca teicnoittanj, ioan teicnelianj, in jcoac qujnequja, qujçaz in otli qujtocaz: in aqujn motolinja maçeoalli, in motlapaloa, injc qujtlapaloz tlatoanj, intla ouelquitlapalo in tlatoanj: njman qujnaoatia in calpixquj, qujmacaz tilmatli, maxtlatl, ioan icochia, ioan in qujz, in qujquaz, tlaolli, etl, ouuhtli. Auh intla motolinjanj çioatl motlapaloz qujtlapaloz tlatoanj, çan no iuh qujcnelia, qujtlauhtia in jujpil, in jcue, icochia, in qujz, in qujquaz tlaolli, etl, ouuhtli. Auh intla aca motolinja, icnotlacatl, oqujchiuh, oqujtlali, quezquj veuetl mauizio cuicatl, intla njman itech qujpoa tlatoanj, intla qujmaca, cenca qujcnelia, qujtlaocolia, qujcalmaca qujcujlhoaa, qujmaca in quexqujch tlatqujtl in jitic onoc calli, ioan qujmaca calpixquj injc momoztlae qujmocujtlauja qujtlaqualtiz, qujtenjxitiz, qujoeuhcaiotiz qujcochcaiotiz: ioan qujmaca in ixqujch netlauhtilli in tlaçotilmatli, in pepechtli in necujltonolli, çioa, ioan tlacotli, ioan mauizioti.

15. Cf. corresponding Spanish text: "y de allí arojan su juego, una que parelan, y ganaron [sic] y otras cosas como arriba se dice."

[p. 60 is blank]

565 contributed to their natural and legitimate masters in making their
463 houses and cultivating their plots... and they did the same for the
651 lords" (10). Taking into account all that has been said above it is

10. Anunciación, p. 237.

clear that the payment of tribute existed within the same Tenochca group and reflected a difference between two kinds of people, and that there existed a relationship between this stratification and the ward divisions. It also appears from our data that, besides the tribute to the lords, there was a tribute to the rulers [a los "señores"], to the chiefs [a los "caciques"], which is probably to say, to the chiefs of the whole group, not just to the lesser ward lords.

565 It is certain that as a result of the role in the division of labor and
511 of the difference between being tributary and tribute-receiving, great differences in the standard of living in the population came about in Tenochtitlan. The macehuales had "neither furniture, nor clothing other than what they wear on their persons, which is very poor, and one or two stones for grinding maize, and a few pots for cooking and a mat on which they sleep... and they eat little... the common [651] people and the plebians are so tyrannized by their Indian lords that most of them have their rations taxed." (11). On the other hand we

11. Oviedo, III, p. 535. The weakness of the author cited vanishes by reason of its congruence with other authorities.

are told that the lords and rulers were always going to banquets and weddings (12) and that the princes slept in beds (13) and that the

12. López Gerónimo, II, p. 151.

13. Martín de Anglería, P., p. 470.

●[625] rulers had and gambled with "precious stones and jewels and gold and featherwork, slaves, blankets of all sorts, and arms and trappings of war" (14). We have all seen, likewise, the diversity which the

14. Pomar, p. 27. Although the fact refers to Texcoco, it coincides with what is known in less

423 50. Ixtlilxóchitl, II, p. 170. We are also told that they were called itonal intlacatl which means something like "the sign of the birth of the people," that is, perhaps they were those of the ruler's lineage.

[The plots] were many and good, but they could not be disposed of, that is, sold (51). It is possible that the remainder of the tecuhtlallis

51. Zurita, p. 105.

were the lands of the calpullis which could be rented for the benefit of the calpulli (see p. 39). In any case we can accept that in part these lands appear to be lands of the calpullis the tribute from which was for the tecuhtli or tecuhtlis, and that in part the tlatocamilli indeed appear to have been lands possessed by a very limited group, worked by lessees, but by a group with very special and surely hereditary characteristics. Perhaps they were the lands "of the king's household," painted in flesh-color.

The forms studied up to now are communal, the produce of which is divided among those who work them and their chiefs, in different ways. We are finally going to consider a type of land ownership which is completely different from them because it appears to be private property.: We are told that some kinsmen of the rulers, [525] and some lords and merchants, had lands which they could gamble and sell (52). It would appear from this simple fact that there was

52. Oviedo, III, p. 535.

a true free commerce in land; but such was not the case. In the first place in what we have just set down we see that only some of the kinsmen of the rulers, some of the lords and some of the merchants possessed land in this way. If the lords were not at most more than ten percent of the population (see p. 24), the number of such owners must have been very small. In the second place, with respect to the merchants, we can say that if, as we have seen, they evinced a division between nobles and plebians (p. 25), the most likely thing is that the plebian merchants /p. 45/ could not be owners who disposed of their lands freely, as neither could the common macehuales nor even those ennobled through acts of valor (53).

11:Diaz T,H-5 (1519-1520) 1910
NU7 Aztec NU7

understand more fully the things about our holy faith, and the great power of the Emperor our Lord.

Then sometimes Montezuma and Cortés would play at Totoloque, which is the name they give to a game played with some very smooth small pellets made of gold for this game, and they toss these pellets to some distance as well as some little slabs which were also made of gold, and in five strokes [tries] they gained or lost certain pieces of gold or rich jewels that they staked. I remember that Pedro de Alvarado was keeping the score for Cortés, and one of his nephews, a great cacique, was marking for Montezuma, and Pedro de Alvarado always marked one point more than Cortés gained, and when Montezuma saw it he said courteously and laughingly that he did not like Tonatio (for so they called Pedro de Alvarado) to keep the score for Cortés, because he made so much *yxaxol* in what he marked, which in their language means to say that he cheated, in that he always marked one point too many. Cortés and all of us soldiers who were on guard at the time, could not restrain our laughter at what the great Montezuma said. It may now be asked why we laughed at that expression, and it was because Pedro de Alvarado, although he was so handsome and well mannered, had a mania for excessive talking, and as we knew his temperament, we all laughed so much. To return to the game, if Cortés won, he gave the jewels to those nephews and favourites of Montezuma who attended on him, and if Montezuma won he divided them among us soldiers on guard, and in addition to what he gave us from the game, he never omitted giving us every day presents of gold and cloth, both to us and to the captain of the Guard who, at that time, was Juan Velásquez de Leon, who showed himself in every way to be the friend and servant of Montezuma.

I also remember that at one time there was on guard

A 787 plundered and fled, he pilfered, he stole from people in the streets; he broke into people's houses; he deprived them of their raiment.

A 787 Living only in dangerous luxury, he was completely given to the rubber ball game, and to *patolli*.
● 525 He continually played *patolli*, or the *tlachtli* game.[3] He lost; he lost the possessions of others. He was deceived. He deceived others or tried to deceive them. He detained others. He wagered everything which was in his home. He used up everything in *patolli* and *tlachtli*. All the treasures and support of his beloved mother and father he spirited away, even if some little thing had been hidden. In vain he practised deceit; to no purpose he wagered. There was no more that he could lay down as stakes, nothing more for him to wager, to match, to embarrass [rivals]. He no longer overcame others in *patolli* or *tlachtli*, or embarrassed, despoiled, or took all the wagers, even though he understood the language, the rules, of *tlachtli* and *patolli*.

çan iuh ovilouiçi, much qujmotequjtia in olli, in patolli, pâpatza, ôcllamo, motlatlanjoa, vetlatlanjoa, motzitzico, tezixico, tezixictlanj, ontetlatlalia, muchi qujtlanjtia in jchan omoc, muchi panoco, tlachco, qujtlanja, in jnetemon; in jnopachol itatzin, inantzin, muchi qujchtoccaqujztia, in açoc cana itlatzin tlatlio, çan nen qujqujqui, çan nempanca in motlanjoa, aoc tle in qujzquetza, aoc tle in jtlatlanjcol, injc tlanamjctix, injc vel oviti, aoc tepapatla, panoco, tlachco, oviti, chiquati, qujchiquatilia, anoço qujmomachtia in ollamtli, patollamtli, ollamole, patollamole:

A 787 And he was not of good condition; he in no way excelled others. He was completely clothed in rags and tatters. He had no bowl nor jar. And he visited and inflicted pain, misery, and suffering on one.

suh amo ivian iectli, amo ivian tecauh, monequjtica tzotzomatli, tatapatli, ôcaxe, komme: inan tecoco, tetolinj, cocoliztli qujtcititia, ic temotla:

And although he might take captives in war, it was said that he achieved only misery. Though he might become a seasoned warrior, he lived only in complete misery, torment, poverty, and need. He went about with his rags and tatters in pieces about his neck. His old maguey fiber cape hung from him in shreds. Indeed, he went about on earth very destitute.[5] Or else somewhere he would be sacrificed as a captive; he would die as a ceremonially bathed captive; he would be ritually bathed as a sacrificial captive.

suh in manellamax isoc, mjtoa çan icneiotl in caci, in manel tequjzocati, çan icneiotl ic mâpêtinemj, totonecoatinemj, in jiollo, xonecoatinemj, aconmonamjquj, in jtzotzoma, in jtatapa, iquechtlan cotontinemj, in jnaçol quichichiquailpia, uel ompa onqujzzinemj in tlaltiçpac, anoço cana teumjquix, tlaaltilmjquiz altilox:

But if perchance something should be his deserts, it would not endure. He might become very deserving in his youth; at once, in his youth, the good counsel and teaching begin. On emerging mature, not genuine on earth was the little which he might attain.[6]

suh intla ça noço itla inâcocaltix, amo caucauiz, vellamacoaz, in jpiltzin, çan njman ipan pilpeoaz in vel monoctzaz, vel monocaliz, çan vei quiçaz, amo ivîian, tetlan, quauhtitlan, in jtla quicnopilhuja.

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2. Cf. Anderson and Dibble, op. cit., Book VIII, "Kings and Lords," Chapter 10.

3. Cf. *Florentine Codex*, Book VI, op. cit.: *oompa onquiza tlahtiloyan: "He arrived a extremada pobreza, a estrecha en extremada pobreza."* (Guadalupe ed., VI, 41, 38).

4. Corresponding Spanish text: *"por ventura que haya parecimiento, donde paresciere: no se podra acaecer de nada acertara."*

843 752 And when the swelling appeared, upon his back was as it were a small, blue hump. Or [he might catch] inflammation of the groin.[22] And when the inflammation of the groin appeared, the child cried every night; and on the groin and armpits were formed small, round or long [welts of] flesh. And in order to cure it, they cut them off and removed the little [welts] of flesh.

Auh inje nece nicmaca, yeiztiqui co, inhuiyo poxonuli, inhuiyo tzotzic: aneço cuezpalicuiztli. Inje nece cuezpalicuiyi pilnantli: cuxicoxal in choca, yoan yquacaltco, ycuac motlehtlalia necuxocoxoti, chichicuxoti, nelacuxoxoti. Auh inje pati: quiyocuxtla, quiquiquixtia in nacuxocoxoti.

843 821 And as for the pregnant women: before her child had been formed as a being, they restrained [any of] them, when the moon arose, from looking up at it. They said to them: "Do not look at the moon! Your children will suffer sickness of the heart, or else will be hunchipped!"

Ioan in ocetli: in iquac ximmo vel tlacatl motlalia in ixcuxuh, quiztlacacaltitia, in iquac calmomaca metztli: inje ualo conacopiuiquiqui, quimilhuia: macamo xocoxiyacan in metztli, mixiquipa, aneço texquixiviz in amoconeuh.

925 777 441 Twentieth Chapter, which telleth of the monkey's hand.

Inje ceupoualli cequitalo, yuchpa tlatoa: in ocematli yuacpal.

The merchants sought and cherished greatly a monkey's hand when they trafficked and sold goods anywhere. There they spread it out. It was said that thereby goods quickly were disposed of and soon all which they said was bought. It was stated: "That which bringeth this about is the monkey's hand" — so foolish were they.

In ocematli imacpal: in puchteca centca quitemaia, quimoyolitiaia: in iquac in campa tlamiquiya, in tlanamacaia: vncan quipiaia, quilmach ic icuhca aquj, icuhca mochi coalo in tlein quinamaca: quil ichcauh ioh quichioa in ocematli yna: ynic motlapoloa.

777 264 824 Also of the sellers of mantles — when nowhere was disposed of that which they sold, when no one bought either mantles, or shifts or skirts — it was said: "They make them eat chilis that the goods may be disposed of." And thus did they do it. When they returned to their homes, they said: "Our goods are nowhere disposed of. Give them chilis to eat." Then in their midst they placed perhaps two or three chilis. It was averred that thereby the goods were disposed of. When they so did this, they said that they had made [their mantles] eat chilis.

No ichcacatin in tilmamimacoque: in iquac acan aquj in quinamaca, in aiac qoicoa: in aço tilmatli, in anoço cuitil, anoço vipalli, quilmach: quichilquaqualtia, inje aquj. Auh inje quichioaia: in iquac calvia iachan, quitemaia: acan oac in xotiamic: ma xoconchilquaqualtican: njman ic ijtic contema, aço vme, anoço Ey in chilli: quilmach ic aquja, inje ioh quichioaia in, ic quima: quichilquaqualtia.

777 525 Twenty-first Chapter, which telleth of the pestle and the griddle.

Inje ceupoualli ome cequitalo, ixechpa tlatoa in temolotl, yoan comalli.

When one who played *patolli*[23] placed his pestle, and his griddle, and his grinding stone upside down in his house, and hung his pestle somewhere in a corner, it was said that thereby the householder would not lose, but only win.

In iquac aquja patoaia, in jchan, in jtexcoiouh, ioan in jcomal, ioan in jmetl: ixtlapach quitemaia: auh in temolotl cana xoxoxoco quipiloaia; quilmach: ic ueuo quitlaniaque in chane, çan ic tlachaiz.

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22. Corresponding Spanish text: "Otra enfermedad, que llaman cuenpalaxtle, a este hidrocilleo en las ingles." Wigberto Jiménez Moreno and Salvador Mateos Higuera (eds.), *El Tercero Concilio Provincial Mexicano, celebrado en México en el año de 1585* (Mexico: Robredo, 1859), p. 34).

23. The corresponding Spanish text refers to *patolaz*, which is an error.